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## Federal Council Number

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H. Namkung, Ph. D.

NOVEMBER, 1929.

SEOUL, KOREA.





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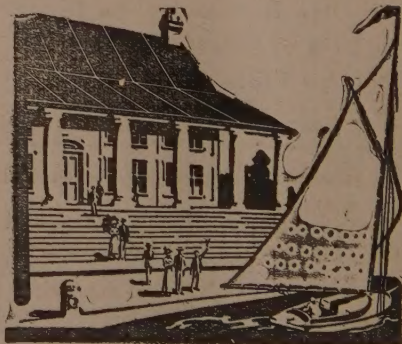
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AT WORK IN THE RICE-FIELDS



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXV.

OCTOBER, 1929

No. 11

### What is the Federal Council?

HUGH MILLER

THE FEDERAL COUNCIL is an outgrowth of the General Council of Protestant Missions in Korea, consisting of the four Presbyterian and two Methodist Missions with the Bible Societies and the Y. M. C. A. The General Council was formed in 1904 with the object of co-operation in mission efforts and eventually the organization in Korea of but one evangelical Church. The Council had only advisory powers except when specially delegated to it by the constituent missions.

The movement for organic union which was brought into being in the year 1905 was premature. Out of it, however, grew the plan for a division of territory whereby over-lapping in effort would be almost entirely done away with by the missions forming the Council.

The Council sponsored a Union Hymnal that replaced the Presbyterian and Methodist Hymnals that were in use. It prepared a translation of the Lord's Prayer that is now used by the churches represented. It also arranged for the publication of a union Christian weekly in the vernacular which united the Methodist and Presbyterian organs then in existence. It became responsible for the preparation of the Sunday School lessons used by the churches and controlled the "Korea Mission Field," a monthly magazine, published in English with the main object of giving information to the home constitutencies about the work being carried on. It also produced the Prayer Calendar primarily for the use of the

missionaries. All of these continue unto this day.

It also had a committee on Educational interests that finally became the Educational Senate.

In 1912 the General Council of Protestant Evangelical Missions became the Federal Council of Protestant Evangelical Missions with the definite object of organic union dropped from the constitution. The objects of the Council as given in the constitution are:

1. The prosecution of work which can be better done in union than in separation.
2. To express fellowship and catholic unity of the Christian Church in Korea.
3. To bring the constituent bodies into united service for Christ.
4. To secure large combined influence in all matters affecting the moral and social conditions of the people.

Its powers remained the same. In 1929 the Language School was added to the responsibilities of the Council. Korea now has a Sunday School Association which is responsible for the preparation of the Sunday School lessons.

The Council continues but all of its publishing interests have been turned over the Christian Literature Society and now, with the formation of the National Council, many other phases of the Federal Council's work will gradually become its responsibility. The Federal Council will remain for years to come but mainly perhaps as an inspirational body.



# The Christian Forces in Korea

(Address of Mr. Thomas Hobbs, Retiring Chairman  
of the Federal Council of Protestant Missions in Korea)

"Build houses and lives in them, plant gardens and eat their produce, marry wives and bring up families, get wives for your sons and husbands for your daughters and multiply where you are. Do your best for the welfare of the country where I have sent you, pray for it, since your welfare lies in its welfare." (Jeremiah 29:5-7.) (*Moffatt*).

THIS MESSAGE has a lesson for us at the present time. It is unnecessary for me to recount the experiences through which the Israelites had passed. Suffice it to say that they were depressed. This message was not exactly the kind they expected and hoped to receive from Jeremiah. Some of them would doubtless feel bitter and call him cruel for sending such a letter. It was not because he was unacquainted with their experiences, nor that he did not know what the natural reaction to such experiences would be that he advised them to seek the welfare of the place of their forced sojourning. Neither was Jeremiah seeking to administer an opiate that would place them more securely in the hands of the Assyrians, and make them insensible to their sufferings. The reason is given in that last phrase: "Since your welfare lies in its welfare." This phrase is pregnant with truth, which, if truth can be truer in one age than another, is truer today than when Jeremiah penned these words.

The world has grown immeasurably smaller, and every decade finds us more tightly bound up in one bundle of life. One cannot suffer without causing pain to others, neither can one prosper without shedding an atmosphere of prosperity abroad that influences other people. How small the world has become has been demonstrated recently by the German airship which girdled the globe in 22 days, 7 hours, and 33 minutes. It was in the air only 12 days and 32 minutes—an undreamed of performance when we were children.

What, in modern speech, is the heart of this message? What is its interpretation for us

today? "Look things squarely in the face; do not dream about what you would like them to be but face them as they actually are." When Jeremiah asked the exiled Israelites to build houses, plant gardens and make in Babylon a new home, it was a bitter pill to swallow, but as it had to be swallowed it was better to do it early than late. It was better to know the real facts and to face them than to live in a kind of fool's paradise and go on in bleak and disappointed expectation through fruitless years. Is that not true today? True for us and for the people among whom we work.

To face facts squarely and enter into life as we find it is the only way to success. That does not imply an acceptance of things as they are as the ideal—they may be far from it. Neither does it mean that we must not look, hope and work for the ideal, but it does mean that the best way to accomplish our object is to make the most of the present. Circumstances can never be overcome by ignoring them, nor by merely acquiescing in them; we must enter into the life of the nation in which we find ourselves.

The more we enter into the lives of the Korean people the greater will be our influence. We do not do it with a selfish desire for power or gain. We do not desire to own personally one foot of Korean land, nor to gain one yen of Korean money; what we desire is to enrich the lives of our Korean friends by helping them to make happier homes, to gain greater material prosperity, and to know and trust our Heavenly Father. In order to accomplish this it may sometimes



be necessary to give advice that may seem unsympathetic. I would not suggest that there should be any studied brutality of speech, but I do believe that a little more plain speaking would be helpful. We know that this does not accord with Oriental courtesy, but even the Orient is changing, in some ways faster than the Occident. It is easier to speak plainly today than it used to be, because it is an accepted policy the world over. Governments profess to have discarded secret diplomacy and to lay their cards on the table rather than hold them up their sleeves. Our Korean friends are not as reticent in mentioning the short-comings of missionaries as once they were. We welcome this development because we believe that a frank exchange of opinions among real friends leads to a better and closer union.

We hear a good many complaints about their adverse circumstances; the lack of capital, lack of control of transportation, and many other good and legitimate reasons for depression and failure. But that attitude of mind is more likely to lead to greater despondency than to success. I believe that if attention could be diverted from depressing subjects for a time and centered on such things as thrift, the evils of debt, the benefits of temperance, co-operation, and of small beginnings, and with a ready acceptance of all available aids, a constructive programme could be worked out that would usher in a brighter day. Personally I do not believe that the poverty of Korea is as great as it is sometimes thought to be. While evidences of poverty are unmistakable, the depression that we often meet with it unwarranted.

Present-day salaries would indicate in Korea that the cost of living has not advanced more than it has in the West, but that the standard of living has been raised. In 1913 the average cost per month of a Bible colporteur was Yen 12.88; in ¥1928 it was ¥48.86. Servants that in 1913 received Yen 10 per month now receive ¥26. If the general cost of living has gone up 150% missionaries' salaries have been sadly neglected. I incline to the opinion that the

standard of living for Koreans has been raised, and rightly so, during the past 15 years more than the cost has increased; that is to say, if people lived now according to the standard of 15 years ago it would not cost 150% more than it did then. More is being spent on education, on travel, amusements, and, I think, on dress. The salaried classes have received a fair consideration, but they comprises only a small percentage of the population. The bulk of the people are farmers, and I doubt whether the farmer whose land produced Yen 600 in 1913 has been able to make it produce Yen 1,250. The intelligent farmer wants the same education for his children, with amusements and the necessities of life as the man living near him who is drawing a salary, and if he cannot get these things he becomes dissatisfied and depressed.

I wish it to be clearly understood that I am not an advocate of low salaries and a low standard of living. The increase that has come to the Korean standard of living was long overdue, and is inadequate. But, when people effect a rise in their standard of living it is their responsibility to devise ways and means of financing it. The main hope of Koreans is the land. It seems to me that it would be possible for the Koreans to raise their standard of living, and finance it, if they applied themselves energetically to the task.

Why are practically all the vegetables we buy grown by Chinese gardeners? Why are thousands of acres of good hill land producing nothing but a few scrub pines? I have no expert knowledge of how things should be done, but I have seen the country, perhaps as widely as anywhere, and to my untrained eye it appears that there are possibilities on every hand. We have some in our midst who are qualified to give advice and help, and Government experts and organizations exist for this very purpose. We can all help by making these agencies known and advising that advantage of them be taken. If existing agencies are insufficient to meet the need, which I suspect they are, they ought to be increased, but



one cannot expect that to be done until those available are made of the utmost use.

Last year the Government instituted a plan to help farmers by making small loans at a low rate of interest. This is perhaps the greatest need of the Korean farmer, and the Government's action in making an effort to meet that need is most commendable. The plan is to loan 6 million yen over a period of 5 years, or 1,200,000 yen per year. Last year a total of yen 835,443 was loaned to 1,401 associations (*Tumii*). The whole amount of 1,200,000 yen was not loaned on account of floods and drought. Loans were not made to districts so affected. One might think that loans to some of those districts would have been justified, but we must remember that it is not a charity fund but for organized associations. Loans are not made direct to individuals but only to organized units. A village consisting of not less than 30 households can form a unit and apply for a loan. The average amount per person is Yen 20, but if less than that amount is loaned to one member another's loan can be proportionately increased up to a maximum of Yen 50. A standing advisory committee is appointed by the country magistrate, and the *myen chang* is the chairman. The loan must be refund within a year either by instalments or in a lump sum and the rate of interest is 1% per month. To my question "Is the plan successful from the government's viewpoint?" the reply was, "Yes, largely due to the fact that loans were made to people of experience." What are the prospects of the plan being extended? The Government recognizes the need, but has pledged itself only to six million yen.

We might advise the Koreans to do literally what Jeremiah advised the Israelites to do:—

*Build Houses.* The Korean style of architecture seems to be well suited to the climate, but thousands of the houses are unfit for human habitation. In many instances houses could be very greatly improved with very little material and the work could be done by the people themselves. Better houses

would mean better health and a greater earning capacity. Where necessary it would seem that loans for the improvement of houses would be justified if accomplished under proper supervision.

*Plant Gardens.* How seldom one sees a real garden in Korea, and how easily they could be made. How much easier to plant a hedge than to bind up corn stalks every year, and how much more beautiful. How easy it would be to dig some of the *pakto* that is so plentiful and make paths to the houses instead of wading through slush up to one's shoetops.

*Raise Families.* There is no lack of children being born in Korea, but what a lot needs to be done in the Korean home. Among the poor the inadequate accommodation, unsanitary methods and lack of training call for attention. It is appalling to know that out of every hundred babies born at least sixty die before they are a year old and that most of them die from causes that can be avoided. Ought not missions to be doing more for Korean home life than they are doing?

I think the subject of our Conference this year "The Christian Forces in Korea" is most timely. My only fear is that we shall not go into the subject as thoroughly as it needs to be done. Are our forces marshalled efficiently to meet and overcome the evils of godlessness, of poverty, of depression, of drink and impurity? We have on the program "The Aims of Christian Education." What are the aims of Christian Education? What emphasis do we put on the "Christian" part of it? Is making Christians our chief concern? Is the making of a substantial contribution to general education our aim? If it is the latter, we might consider the question in its broader aspect. Is the education that is being given to Korean youth today meeting the need of the present generation? As I understand it the purpose of education is to fit young men and young women to meet life and live it successfully in the particular spheres they are destined to occupy. What is the use of



## THE CHRISTIAN FORCES IN KOREA

giving a boy a university education unless there is some suitable employment open to him afterwards? A few months ago I met a young Korean, a graduate of a university in Japan, who was looking for a job as a teacher. His parents were farmers in the north of Korea, and they had made a big sacrifice to give their son a good education. But after he got through he was unable to find employment, and was ashamed to go home and admit it to his parents. That is nothing short of a tragedy. What that family needed was some one to advise them not to impoverish themselves to give their son a university education, but to give him perhaps a middle school education and a short course in an agricultural school; something that would fit him for a life in which he could find employment. Such advice would doubtless have been unwelcome, and perhaps unheeded, but it would have been the sound advice of a friend nevertheless. It is along that line that I would plead for more plain speaking.

In the Life of Bishop James W. Bashford the following story is told. When he was a graduate student in Boston he sought out a well-known teacher of music for a course of instruction. In the first lesson the new pupil was asked to sing a simple selection. When he had performed the master said: "Mr. Bashford, have you any other calling besides music to which you are looking forward?" To which he replied rather resentfully "Yes sir, I have." The musician's prompt rejoinder was "I advise you then to follow the other calling." That was rather brutal, but it was honest. It was far better than allowing him to go on wasting time and money.

Since writing this a notice of an Agrarian Improvement Plan by the Chosen Educational Association has appeared in the "Seoul Press." It was reported that this association hopes to select graduates from the common schools and give them agricultural training, thus training 300,000 ideal farmers over a period of 30 years. It is understood that the plan is in deference to the fundamental policy of the

Educational Bureau, and if carried out will necessitate changes in the Educational regulations now in force. Mr. Fuhushi has said that this plan is not decided upon but is under contemplation with the aim of fostering a spirit of love of labour, guidance of farming and improvement of the status of the agricultural population of the peninsula.

This seems to indicate that the Educational Bureau recognizes that adjustments in education are necessary to meet the needs of the rising generation. Have we any suggestions to offer that would be of value? If we have I believe they would be accepted in the spirit in which they are given. Some of us spend a great part of our time in close touch with the Korean people and have a good opportunity to learn their views and needs. It seems to me that far too little consideration is given before young people enter school, as to what they are going to do after they get through. The problem of the employment of the graduates of institutions according to a recent newspaper report, results in the fact that six months after graduation, only about 50% of university graduates had found employment, and quite a number applied for positions in the Metropolitan Police. A man with a university education would doubtless make a good policeman, but can a nation afford such a luxury?

Some of the educated young Japanese who are unable to find employment in Japan turn to Korea and lessen the chances of Koreans. I have been told repeatedly by business houses when asking for positions for Korean friends that they prefer Japanese, because they stick to their work better. In this I am only quoting what has been said to me. Koreans get a small share of building and carpentry work. The Evangelistic Committee, largely composed of Koreans, recently gave the contract for the building of the preaching hall at the Seoul Exhibition to a Japanese. Ought not Koreans to do this work? I believe that the Koreans, if they set themselves to the task, could learn to be efficient bricklayers, stone-



masons, and carpenters, and in these professions there is always work to be done.

It is my firm belief that if the Koreans desire to improve their living condition it is necessary for them to face more squarely the facts of life, as they exist, and enter more energetically into the task. They are lagging behind in the race and the prizes are going to others.

It gives no one pleasure to report such things, but if they are true some effort ought to be made to remedy them. Koreans do not lack ability, they can do most things well when they set themselves to the task. In the professions they show skill, and they make good mechanics, good chauffeurs and, I am told, good miners.

Another subject that is on our program is "Hostels." I have long felt that a contribution of immeasurable value could be made to Korean home life by such institutions. The bulkwark of any nation is its home life. In Korea, with the exception of a few families, there is very little home life as we know it. Would it not be possible to develop this in student homes? Instead of building large and forbidding buildings, or long rows of one kan rooms, would Korean cottages just large enough for a good-sized family be better, with a garden in which to grow flowers for the rooms and vegetables for the kitchen? Put a well-trained mother in charge of each home. It would be necessary to train the mothers first, but there are a lot of young widows of the type that are trained as Biblewomen that could fill these positions. Make the charge not so much per month but just what it costs to run the home.

Let those homes that want luxuries have them if they can afford them. Let the boys and girls do such work as they might be expected to do at home without unduly interfering with their recreation and study, and if what they do reduces the cost of living it would be an incentive to work. Have periodical inspections and give suitable rewards for the best kept homes and gardens.

If such houses were planned by experts, the gardens laid out and managed by those who know how to do it, and the homes run by well trained home-makers the young people would have an opportunity to learn how to build houses, plant gardens and make homes without prolonging their school years. I think a maximum of liberty and a minimum of requirements would be necessary to make such homes popular and successful. It is better to teach young people to choose the good for itself rather than to hedge them in by regulations and requirements and in such homes I believe it could be done. "Build houses, plant gardens and make homes" would make a pretty good slogan for a time. These things are secondary things from the standpoint of Christian Missions, but to emphasize them at the present time would, I believe, help forward our prime object, the preaching of the Gospel of salvation from sin through faith in Jesus Christ.

### Our Contributors this Month

Mr. Hugh Miller has been the Secretary of the British and Foreign Bible Society for very many years and is one of the most experienced missionaries in Seoul, having come to the field in 1899. He holds honorary positions including the presidency of the Christian Literature Society, and is a past Chairman of the Federal Council.

Mr. Thomas Hobbs, the retiring Chairman of the Federal Council, has been Assistant Secretary of the Bible Society for many years having come to Korea in Korea in 1910. Mrs. Hobbs is well known as the Secretary of the Society for the Prevention of Cruelty to Animals.

Rev. R. C. Coen of the Northern Presbyterian Mission, Seoul, appointed in 1918, is a successful evangelist and itinerator. He specializes on Statistics and book reviews by way of pastime.

Mr. L. W. Chang is Principal of the Sin Syung Academy at Syenchun and, as will be seen, can write an excellent article in English.

Rev. Namkung is a Professor in the Presbyterian Theological Seminary at Pyengyang. He is a Ph. D. of Union Theological Seminary, Richmond, Va.



# A Study in Statistics

R. C. COEN

**I**T HAS BEEN SAID that figures do not lie, but that some people who use them do. However true that statement may be I am convinced that a study of statistics is of great value. Though the figures may be, and usually are, far from accurate (and none are more conscious of their defects than those who collect and tabulate them), they do in a general way indicate past accomplishment, present conditions, and future trends. Perhaps they are our best guides, and the man who disregards them works in the dark, or to change the figure, sails the sea without chart or compass.

There are so many ways in which statistics may be studied that it is desirable that one should declare both his method of study and its objective at the very start. I feel that to study the figures of any given year is of far less value than to make a study of comparative statistics. Furthermore, in a comparative study the value is in direct proportion to the number of years compared. I have therefore chosen to make the present study on the basis of ten years, with five year intervals. That is, we shall study the statistics for 1918, 1923, and 1928. There are two reasons for the selection of these particular years. First they cover the last ten years period for which we have figures, as the 1929 statistics are not yet in print; and second, they cover the ten years since the war, and more especially with regard to Korea, since the Independence Movement, both of which introduced an entirely new set of conditions in which to do our work. Whatever has happened in that ten years, whatever trends are observable now and whatever is predictable of the future, is of great importance to all of us.

It is the object of the present study to discover some of these things as they relate to the missionary enterprise as a whole, and to the particular mission bodies in this Federal

Council. Such being my method and purpose I have used as the basis for this study the statistics of the Federal Council as printed in the 1918, 1923, and 1928 Minutes, supplementing them only slightly from other sources. The outline of the presentation of this study comes directly from the Federal Council statistics; first, the Korean Church, in its organization, membership and contributions; second, the schools; third, the hospitals; fourth, the literature; fifth, the working force, both foreign and native; and sixth, some economic observations.

## I. The Korean Church from 1918 to 1928

The number of church groups has increased 560 in ten years; 440 of this increase was in the five years from 1918 to 1923, and only 120 in the following five years to 1928. Thus our very first figures show us a trend that will be seen to run right through all our other figures, viz: that 1923 is a peak toward which we moved in the first five years of the decade, and from which we have receded in the last five years, sometimes in an actual loss, oftener in a slowing up of increases which is slowly approaching a time when it will record a loss unless it is stopped. In church buildings the increase in ten years has been 520, there being 110 churches built in the first five years and 410 in the second, but showing no net increase from 1927 to 1928. The total for church groups now is 3,504, and for church buildings 3,219. It is apparent that our groups are nearly all supplied with meeting houses, and that we may not expect any great increases in church buildings until new groups are established, or unless poor buildings are replaced by better ones.

The total number of communicants now (1928) stands at 106,957, an increase of 22,000 in ten years; 13,000 of this increase came from 1918 to 1923, and 9,000 in the fol-



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lowing five years. When we come to catechumens, who indicate rather the number coming into the churches from outside than the advance in standing of those who are already adherents, there is cause for serious concern. From 1918 to 1923 there was an increase of 6,600, but from 1923 to 1928 there was a drop of 1,200, thus showing only a net increase of 5,400 in a decade. The reason for this loss is revealed when we turn to the figures for 'Other Adherents'. These represent largely the new converts to the Christian faith. Here we note an increase of 22,000 between 1918 and 1923, but a loss in ten years of 14,000. Unless people keep coming in large numbers at the bottom as new believers, there can be no large increase in catechumens or baptized members. Total membership (our final test of growth) is no more encouraging. The figure now is 241,502, showing a gain of 57,000 in the first 5 years, but a loss of 24,000 during the second five years, leaving a net gain of 33,000 in ten years. So much for the whole Christian body.

Now let us see how the individual missions which constitute the Federal Council shared in these figures. In 1918 only two missions (Australian & Southern Methodist) had a loss in baptized members, and they only 3 and 10 respectively. That year the largest gain was in the Canadian mission, but there it was only 507. However, in total adherentage two missions (Southern Presbyterian & Northern Methodist) show net losses of more than 2,000 each, and the largest gain was but 4,000, again in the Canadian mission. In 1923 no church had a loss in baptized membership, and the gains ranged from 90 in the Australian Mission to 3,000 in the Northern Presbyterian mission. But again there was a loss in adherentage in three missions: the Australian with 385, the Northern Presbyterian with 1,655, and the South Presbyterian with 1,892. The other three missions gained from 24 to 4,000 in adherentage. By 1928 the situation is still worse, four missions, Southern Presbyterian; Australian; Southern Method-

ist and Northern Methodist lost in net membership on communicants 460; 181; 640; 559; respectively. The two missions that show gain have 21 for the United Church of Canada, and 2,709 for the Northern Presbyterian. In adherentage only the Northern Presbyterian mission shows any gain at all in 1928, the figure being 23,794, while all the others lost from 230 to 1,000 each.

No Sunday School statistics were collected in 1918. In 1923 the total number of schools was 4,023, and in 1928 it was 4,903, a gain of 920, or 20% in five years. The number of pupils in 1923 was 232,646, and five years after there was a gain of 79,000, or 3%. Strange to say, these gains were all in the Presbyterian Missions, there being considerable loss in both the Methodist missions in the number of schools and pupils reported.

The Young Peoples' Society growth was from 196 in 1923 with 6,741 members, to 524 societies in 1928 with 14,739 members. Here the Methodist missions show a gain in the number of societies but a loss in the number of members, while all the Presbyterian missions show gains of from 100 to several hundred percent in both societies and membership during the five years. Yet there are those who would tell us we do not hold our young people!

The Bible classes held in Korea have been and still are, so far as I know, peculiar to Korea. We have always been proud of them and looked upon them as one of the chief means of grace and growth. Therefore we may look upon the figures here as somewhat of a spiritual thermometer of the Church. Our temperature seems to be about normal. No figures were collected in 1918, but there was an increase of 230 classes held in 1928 as compared with 1923, with a net gain in attendance of about 3,000. A loss of 3,500 is recorded in the attendance of men, but an increase of 6,800 in the attendance of women, giving us a net gain. We should not take too much comfort from these figures, however, for in at least three missions there is recorded



## A STUDY IN STATISTICS

a loss in both the number of classes held and the number in attendance.

When we turn to native contributions we are encouraged and have reason to be proud. The total contributions of the Korean churches for all causes increased from ¥379,426 in 1918 to ¥1,543,631 (400%) in 1923. They dropped about 200,000 in the next five years, but were still at the high figure of ¥1,359,151 in 1928. The distribution of this money and the amount of increase was fairly evenly distributed among the four main objects of the church; Congregational expenses; Benevolence; Building and repairs; and Education. Congregational expenses have shown a steady increase, not sharing in the loss between 1923-1928. In 1918 they were ¥143,802; in 1923 they were ¥464,262; and in 1928 they were ¥525,345, an increase of 400% in the ten years. Benevolences (mostly home and foreign missions) show the greatest increase, 600%, ¥15,869 in 1918 and ¥91,417 in 1928. Building and Repairs show an increase to correspond to the increase in church building recorded above; the peak being reached in 1923 when ¥351,036 was used in one year. Ten years before ¥78,309 was used, and five years afterwards ¥212,088 was used. Educational gifts just about doubled in 10 years. Here again the peak, and a very high peak, was reached in 1923; a 400% gain over the 1918 figure and 200% more than the 1928 figure. The amounts in round numbers are ¥111,000; ¥430,000; and ¥208,000. The educational boom seems to have past, as we shall see in another connection also.

I cannot take time to comment upon the gifts of the churches as they relate to the several missions, except to say that considerably more than half of these gifts come from churches in the Northern Presbyterian territory and that the other missions arranged in the order of the amounts given correspond exactly to the order they would take if arranged according to the number of either communicants or adherents, showing that the giving is practically the same in all parts of the

country and in all missions. However when we turn to the actual *per capita* giving of the churches as per communicant, and as per adherent, the order is different and stands follows:—

Mission Name	Am't per Adherent
Northern Presbyterian	¥6.50
United Ch. of Canada	5.50
Methodist Episcopal	4.70
Southern Presbyterian	4.00
Methodist Episcopal, South	3.90
Australian Presbyterian	3.60
Mission Name	Am't per Commct.
Methodist Episcopal	¥16.00
United Ch. of Canada	12.80
Northern Presbyterian	10.40
Southern Presbyterian	9.40
Methodist Episcopal, South	9.00
Australian Presbyterian	8.60

When we turn to the Board grants there is another pleasant surprise for us. While we all have been feeling a terrible financial pinch the past few years, and many of us have sustained cuts, yet the figures show that as a whole the total mission grants to Korea in the last five years (figures were not available for 1918) since 1923 have increased by 10%. The figure in 1928 was ¥2,246,447, or 92,000 yen more than in 1923. Adding to this total the estimated salaries for 294 married and 191 unmarried missionaries at ¥2,500,000 we have a total mission expenditure in 1928 of ¥4,746,447. If we again add to this the income from native sources of ¥1,359,151, we have an estimate which fairly accurately represents the annual cost of the Christian activities in Korea, ¥6,000,000 plus—and the plus would be rather large. This amount would be ¥25 per adherent, or five times what they now give. This of course does not mean that the Church in relation to all its enterprises is only one-fifth self supporting, for if the Koreans did all the work, and the missionaries were not here, it would cost much less. Missionaries, in other words, are a very expensive means of evangelizing a country.

But to return to the details of the various Boards grants, only two missions (So. Method-



## THE KOREA MISSION FIELD

est and No. Methodist) actually had less money in 1928 than in 1923, and here the cuts were 40% and 2% respectively. The tendency to cut everything else in favor of education in the distribution of these funds is very marked. Only one mission has cut the Educational class,—the So. Presbyterian. It cut Education 13% and increased Evangelistic 30%. All cut medical work from 7 to 13%, except the U. C. of Canada which increased it 12%. The North Presbyterian mission has increased its grants to Education 75% in five years, while it increased the Evangelistic only 21%; and Medical 33%. The Australian mission increased Education 35%, while increasing Evangelistic 20%, and cutting Medical 7%. The U. C. of Canada increased Education 50% and Evangelistic 33%. The So. Methodist cut Evangelistic 40%, and Education 20% and the No. Methodist cut Evangelistic 61%, and Education only 4%. It is quite evident that whether we get more money or have to take a cut, we are favoring Education above everything else.

### II. Schools

It is most fitting that we should pass on immediately to the consideration of what is happening in these schools that we are favoring so much. I have already indicated above that the Koreans are giving but half as much to education as they did five years ago. What about the number of schools and the pupils they are educating? The Church is rapidly going out of the business of primary education. Boys' schools below the 6th grade have decreased from 624 in 1913, when they were at the highest, to 246 in 1928—a drop of 50% in five years. The pupils dropped from 39,000 in the same time. The number of girls' schools shows a slight increase, but there are 2,900 fewer pupils than five years ago, the number now being 16,068. Likewise our figures seem to indicate that in spite of our emphasis upon High School education by increase of funds, new buildings and equipment, better teachers, obtaining designation, etc., we have fewer

schools and pupils. The peak was passed in 1923, when the zeal for education, following the Independence Movement, began to flag and economic conditions began to pinch more. In 1913 we had a total of 29 boys' and 24 girls' schools with 6,238 and 1,622 pupils respectively. Now five years later we have 22 boys' schools with only 3,910 pupils, a loss of 40%. The girls' schools have dropped to 21, but have an increase of 700 pupils, or 40%, the total now being 2,301. In no mission is there an increase in the number of boys' schools, though the losses in schools is confined to three missions, So. Presbyterian; Australian Presbyterian; and the United Church of Canada. In all except the Australian mission there is an increase of pupils since 1918, but in every case, except the Methodist Episcopal there is a decrease since 1923, and in that mission the increase is but 16. In one case the loss is 70%, and in another 50%.

The only loss in the number of girls' schools is in the So. Presbyterian mission, where it is 3 since 1923, or 50%; but even here the pupils have increased from 169 to 451. In all other missions there have been large increase in pupils, sometime as much as 100%.

May I depart from the Federal Council statistics just for a moment to ask you a question and give you a fact or two about Higher Common School education in Korea as a whole, as I gathered them from government reports in 1927? How many high school pupils do you suppose there are in school in Korea? There are 24,000 and this figure is padded by 5,000 added so that there could be no question as to all being included. In 1927 there were 19 Government High Schools in Korea (15 boys and 4 girls) and 18 private Higher Common schools (including some mission schools). In these schools were 10,963 men and 2,755 women, a total of 13,718. In mission schools there are 6,211 pupils. In other words our mission schools are giving High school education under Christian auspices to about one fourth of all those who are in High School in Korea. Only 90 out of 1,000 of those of high school age go to high



school. When we remember that only about 1 person in 1000 in Korea is a Christian, it seems evident that in order to have so many students we must be educating larger numbers of non-Christians than we realize; and we cannot expect any great increase in the number attending our schools in the future unless we have a large increase in the church membership.

To go back now to the Federal Council Statistics—the closing word on education is about Kindergartens. These are a new thing under the sun and they seem to be popular. Ten years ago they were few in number but now there are 217 with 9,314 pupils and 360 teachers.

## III. Hospitals

We may be brief here. While we are running one less hospital now than in 1918 this is three more than we had in 1923. The number of beds in our 22 hospitals has increased from 437 to 1918 to 718 in 1928, nearly 50%. Individual inpatients have increased by 2,000 and inpatient days by 38,000 in ten years; the numbers now being 11,577 and 109,076. People remain in the hospitals an average of nine days. The dispensaries remain at the same number as in 1918, (25), but the total number of treatments (198,784) is 38,000 less than ten years ago. The number of individual patients is 14,000 more than in 1918, which would seem to indicate that we either heal them more quickly now, or that they are dissatisfied and don't return. Let us hope that it is the former. The great increase is in finances. In spite of the fact that most of the hospitals do about 50% charity work the total income from the 22 institutions was ¥ 509,776, and compared with ¥ 177,863 in 1918. All but 61,000 yen of this amount was received locally from Korean sources. Thus, the medical work would seem to be the most nearly self-supporting of any of our mission work. In some places it is entirely so apart from the salaries of the missionaries in charge.

## IV. Literature

In the Bible Society, although the total number of colporteurs has gradually decreased

from 160 in 1916, to 119 in 1923 and 112 in 1928, the total sales of Bibles and portions have not varied much. In 1918 they were 724,630, dropping to 550,971 in 1923, but going up again to 670,577 in 1928. At that rate every individual in Korea could be supplied with a portion in thirty years; in other words the needs of each generation in its turn could be completely met.

Estimating for the first 19 years of the Christian Literature Society's existence and adding the annual out-put of literature for the last 20 years we find that in the 39 years it has printed no less than 420,000,000 pages or 21 pages for every man, woman, and child in Korea. The largest out-put was in 1922, when it reached 71,000,000 but the average for the past ten years has been about 30,000,000 pages. The annual distribution by copies is about 2,000,000.

## V. Our Force of Paid workers

There seems to be a notion abroad that the missionary force is being sadly depleted, and there is much justification for the opinion, but when we take a long look of ten years we may be somewhat encouraged. The total force of all the six missions was 455 in 1928, a figure which is 52 more than that of 1918, though it is true that it is less than in 1923 by 13. Only one mission (Australian) has fewer missionaries now than in 1918, the figures being 31 and 37 respectively. However, every mission has fewer missionaries than in 1923 with one exception, and it has the same number. The losses have been greatest in men, and of these in the evangelistic force. The total for medical work now is 32 or 8 more than ten years ago, and the same as in 1923. And in school work there are now 48 or 28 more than in 1918; and 11 more than in 1923. These figures again reveal the emphasis we are putting upon the educational work. When we look at the evangelistic workers it is different. Here there is a steady drop from 90 to 72 in ten years. The record for the unmarried lady workers is an inspiration. There has been a steady increase from 119 to 168 in ten years,



with the increase evenly distributed over the evangelistic, educational, and medical workers.

Strangely enough the peak for paid Korean workers was reached at the same time the peak for missionaries was reached, in 1923, when there were 1,644 native workers; 441 more than in 1918, and 240 more than there are now. The loss in the past five years has been almost entirely in what we call the helper (or unordained) class. In part these have been placed by ordained men, for here there has been an increase of 278 in 10 years, or more than 100%, there being now 509. Bible women have also more than doubled in ten years, and show an increase of 63 in the past five years. The number now is 520.

If all the ordained pastors, all the unordained pastors, and all the Bible-women reported in 1928 were employed and equally distributed among the Korean church groups the result would be as follows: A pastor and a helper, and a Bible-woman for every seven groups; or to put it with only one worker to a circuit, there could be a pastor, or a helper, or a Bible woman to every  $2\frac{1}{2}$  groups. Assuming that four-fifths of the money received for congregational expenses goes for salaries it would produce any one of the following results: If all were paid to ordained pastors, each could have a salary of 70 yen per month; if it were used to employ all the ordained and unordained pastors, each could have a salary of about 30 yen per month; but if the Bible-women are all employed also, and the money equally divided each could have only 21 yen per month. These figures may be considered a fair index as to how nearly the Korean Church could be self-supporting. By the same method we find that there would be a pastor, or helper, or Bible woman for every 170 adherents; or a pastor and a helper, and a Bible-woman for every 500 adherents. Dividing all the evangelistic missionaries up equally among the churches, there would be one man and one woman for every 50 groups, and for every 3,500 adherents. The General Assembly statistics show that out of 359 ordained ministers in

the Presbyterian Church, 69, or one-fifth are not in charge of churches. This does not mean that all of them are idle, but it does mean that they do not draw salary from the Church.

To speak now of the results of all this use of men and money in the Church, we find that in 1928 the net increase in communicants (890) would be half a person for each paid worker, and cost ¥ 550; and the net increase in adherents would be 18 for each paid worker, at a cost of ¥ 25 each. This, of course, is not taking into account the missionaries' salaries, only the money paid into the church for congregational expenses.

#### VI. Some Economic Observations

I must now depart from the facts relating directly to the Korean Church, and collected by the Federal Council, to a subject upon which I can only touch, but which is vital to the future of the Church, and which occupied the whole attention last year of the conference of this Federal Council. I mean the economic situation, but I shall deal with but one phase of that statistically, viz: land ownership. There has been considerable speculation for years on the part of many people as to the present condition of land ownership in Korea. Within the past year there have appeared in the Seoul Press what were stated to be official government reports on this point. I am assuming that the figures were correct. At any rate they are the best available. No doubt all of you read the figures, but perhaps you did not analyse them as I now propose to do. I quote first of all one of these reports in full: "According to the latest investigation by the Government General, the number of land owners in Chosen at present is 3,869,459, of whom 65,922 are Japanese, and 1,465 foreigners; particulars being as follows:—

An analysis of these figures reveals how poor the average Korean farmer is, and we know that 80% of the Koreans are farmers and that the Church can prosper financially only as they prosper. I have reduced their figures to acres so that we Westerners may more easily understand them.



# A STUDY IN STATISTICS

(1 chobu= $2\frac{1}{2}$  acres)

	Japan- ese	Kore- ans	For- eigners
Over 200 chobu—(500 ac. each)	192	45	—
„ 150 chobu—(373 acres)	122	80	—
„ 100 chobu—(250 „ )	239	210	—
„ 70 „ —(175 „ )	298	526	1
„ 50 „ —(125 „ )	385	1,091	3
„ 30 „ —( 75 „ )	1,124	5,884	13
„ 25 „ —( 62½ „ )	528	3,662	9
„ 20 „ —( 50 „ )	583	3,920	8
„ 15 „ —( 37½ „ )	924	10,114	15
„ 10 „ —( 25 „ )	1,429	21,845	15
„ 5 „ —( 12½ „ )	4,454	113,301	48
„ 1 „ —( 2.5 „ )	18,817	1,024,771	199
„ 5 tan —( 1.25 „ )	10,215	723,134	140
„ 1 „ —( .25 „ )	16,011	1,207,885	326
Under 1 „ —( „ )	10,500	678,787	86
Total	65,912	3,802,072	1,462

In round figures, 3,800,000, or about one-fifth of the Korean people still own some land. The total of what they own is 7,500,000, acres or an average of about 2 acres each. But the figures above show that one-third of these own less than one one-quarter acre. The 1,800,000 people who own less than one quarter of an acre each are obviously not owners of farms, but rather of dwelling house sites, and should be counted in the 4,000,000 non-farming population, rather than classed among the 16,000,000 of the farm folk.

At least 7,000,000 of the Koreans must rent all the land they farm, and 1,000,000 more must rent at least part of what they farm. These figures represent about 1,500,000 households. Only one in 400 (50,000) of the Korean

population owns as much as 25 acres of land. Sixty-six thousand (in round numbers) or one quarter of the Japanese population in Korea own land amounting to 641,500 acres, or an average of 8.75 acres each. Six thousand of these own more than 25 acres each. The total amount of land in Korea that could possibly be tilled is 12,000,000 acres. Hence  $\frac{1}{240}$  of the population of Korea own  $\frac{1}{19}$  of all the tillable land. The Japanese own three times their proportion of the land in Korea, and one quarter of them are land owners, whereas only one fifth of the Koreans own any land at all. Of the Koreans with large land holdings only 2,000 have more than 100 acres, and from what we know of Korean life it is safe to guess that most of these landlords dwell in cities and rent their land, so that their income is not available for use in the country churches to any large extent, even when they are Christians, as most of them are not. The Korean farmer who owns and farms a small amount of his own land is the back-bone of the country life. He must hold on to the land he has and get more if he can, for his own sake as well as for the sake of the Church to which he belongs and which he wishes to support.

I have tried to point the trends as I went along. I hold no brief for any of the figures I have quoted. I did not make them, I have only taken them as I found them and have tried to interpret them as best I could.





# The Aim of Christian Education and the Bible Teaching in our Schools

L. W. CHANG

**W**HAT IS THE AIM of Christian education, and how shall we direct it so as to accomplish that aim? These questions must be answered.

As to the aim of Christian education, it would seem preposterous for me to attempt to formulate one here today, because I know it has been stated and discussed again among missionaries in Korea who have had the experience of many years in the actual work of Christian education. But what I am going to say now is a result of my meager observations and thinking, as I have faced certain situations that called forth some definite judgment, right or wrong.

What should be the aim of Christian education in Korea? The answer may be varied according to the point of view one may take. From the mission's point of view "it must be a part of mission propaganda," or "must have an evangelistic aim," as some missionaries have already stated. From the point of view of democracy, as Professor Fisher takes it, he says, "For the missionaries to work with Koreans in their various life activities for the purpose of bringing both themselves and Koreans to a better understanding of life, and to a better control of the forces which make for the fullest and richest living." But from a purely Christian point of view the aim will be to give an education that is conceived of as a process of adjusting oneself to an environment which includes physical, social, as well as spiritual phases. By adjusting oneself to a spiritual environment we mean, of course, the right relationship with God and His will. It must not be the primal aim of Christian education merely to propagate Church organization or to train the Church leaders, but it must be to provide an wider environment to a student that he may desire and enjoy the

right adjustment in his ideal being, so that he may experience the richest and fullest living.

The next question is how shall we teach the Bible to accomplish that noble aim? The one single thing that distinguishes the Christian school from the non-Christian is the Bible in our curricula. But are we really achieving that aim of Christian education through the teaching of the Bible as much and as fast as we desire to achieve it? I judge that most of us will hesitate to give an affirmative answer to this question. The trouble is not to be found in the Bible itself, but in the "how" of the "how shall we teach it." We often do wrong in the arrangement of subject matters, in the method of teaching, in the personality of teacher and in the understanding of the pupils who are being taught.

Christian education, as I conceive it, is a continuous process of leading a student into an ever-widening experience, and helping him to make the best possible adjustment to a Highest Being in that greater world. Before undertaking this wonderful process we ought know what factors are involved in it. First, we must have a clear understanding of the individual who is being led into this wider world and of the environment that is ever present around him. Then we should set before him a principle that will guide him in making the better reaction in any given situation.

As to knowing the individual who is being educated, we must remember that he is an individual of a certain definite age. Most of us sin, more or less, against this principle of treating a child as a child in our teaching method. The Bible teaching in this country is more apt to err in this respect, for one reason, that there is no standardized lesson or text book for each grade or age, as far as I know, in this



## THE AIM OF CHRISTIAN EDUCATION

land. For our middle schools for instance, there is no graded text book that is compiled, considering the interests and aspirations of a student, and the attitudes and habits that the present Korean society demands from him. The schools use different books of the Bible as text books for classes according to the interest and opinion of the teacher who happens to be teaching in a given school.

Most of the students are in the early and later adolescent age, and all know how important this period is in the development of an individual. To quote Dr. C. O. Davis about the adolescent age, he says, "at this period self-consciousness is born. The interests that formerly held dominant sway are cast aside. New motives stir, new aspirations fire, new goals beckon. Conscious logical reason begins to proclaim itself. The mind is no longer satisfied with mere empirical facts, but it demands that the facts be presented in their essential relations. To enforce unnatural restraints upon an adolescent is to deaden his sensibilities, stifle his intellectual and his social enthusiasm, and atrophy his power."

Next we have to realize that we are dealing with a Korean youth. He is the same as youths of other lands in so far as he is an adolescent; but he is different in as much as his natural and social environment is different from that of others. The stories of the Bible heroes in the history of Israel and the life of Jesus will make an appeal to his nature as they would to that of any other adolescent, but we may not expect the reaction of this Korean youth to be quite the same. The reason seems to be obvious, or the process of apprehension depends on one's past experience. His experience in the home, on the streets or train, or within the gang to which he belongs, gave him sets of ideas and complexes that will make him give a different interpretation and meaning to the facts from the Bible presented to him. This is true not only in the realm of his rational life, but is especially true in his emotional life. The occasion, frequency, and intensity of his joy, suf-

fering, ambition, or sympathy must be different from those of his comrades of other countries.

After knowing the individual who is being taught the Bible, we ought to have a fair understanding of his present and probable future surroundings. Of course we can not understand an individual apart from his surrounding, because the latter provides objects and situations that call forth his reaction and evoke his feelings and imaginations. His environment of today and tomorrow expects from him certain ideals to be born, attitudes to be taken, and habits to be formed, in order to right the present wrong and to better the future. The economic conditions of the country, for example, demand from this youth ideals of service, better attitudes toward manual labor and natural resources, and habits of thrift and self-control. These ideals, attitudes, and habits are of value to any young person, but in the case of the Korean young man they become matters of life and death.

So far I have been speaking about the individual and his environment instead of Bible teaching itself. But this may be justified if the knowledge of these two factors helps us teach the Bible in a better way. Through recognizing his nature, his being a Korean, and his present and possible future surroundings, we are enabled to select and present those facts and teachings from the Bible which he can appreciate and apply to his daily living, and which will lead him into a wider and more nearly ideal environment. This means that we have to make a selection of subjects and texts from the Bible for each grade following the laws of learning. A pupil by responding repeatedly to this new and ideal world may find general standards or principles that will guide him in making reactions to the situations that he finds today and to those he will meet in the future. This guiding principle, in our Christian education, is nothing less than the will of God. This principle may be further strengthened and fortified in his soul by



continuous application in a practical life, and only then his ideals, motives, desires, and habits will approach to a perfect adjustment with his God. He will cry then in a loud voice as the Psalmist does, "Thy word is a lamp unto my feet, and a light unto my path."

In closing I would like to make one or two suggestions in relation to this subject.

First of all: I feel very strongly the necessity of compiling a graded text book for Bible teaching in our Christian schools, especially the middle schools in Korea. It must be, in its principle, something like Dr. Frank Knight Sanders' "History of the Hebrews" which was used as a text book in the high schools of

Lakewood, Ohio.

Second: I would like to see some provision made for training the Bible teachers in our schools, if we are still hoping to see some good results of their teaching. The Bible is the only subject in our curriculum that we seem think does not require to be taught by a qualified teacher. I am not using the word "qualified" in the sense in which it is used in the school regulations. If we can not maintain a regular training school, an institute for Bible teachers in our middle schools held once every year, lasting about a week, would help in solving this problem.

## The Social Service Committee of the Federal Council

THE COMMITTEE HAS to report that the Rescue Home has been carried on during the year. It may be of service to remind members of Council of the history of the Home and of its relation to Federal Council. In 1923 the Council voted to seek to establish such a Home as a place of refuge and rehabilitation for women and unfortunate girls who had been caught in the net of prostitution legalised in this country. They further resolved to seek the help of the Salvation Army in the conduct of the Home. The Salvation Army was approached by the Council through its Social Service Committee and a basis of co-operation was drawn up, the Army stipulating that if they undertook the work support for 15 inmates be provided at a cost of ¥ 2,700 per annum. Later on five of the missions to whom the plan had been referred approved the scheme and asked their boards to each contribute ¥ 540 annually—an amount which would support the three inmates which each of these missions would then be entitled to send to the Home. Funds for the erection of the building were raised and in 1926 the Federal Council voted to ask the Salvation Army to proceed with its conduct.

This action was taken with a legitimate expectation of support from the Boards of Missions which had already endorsed the plans in connection with the Home, but it must be recognised that by its action Federal Council became ultimately responsible for the support stipulated for by the Salvation Army. Up to date the Home has been financed as follows: The boards of the Australian Presbyterian and the United Church of Canada Missions have put the sum of ¥ 540 on their appropriations and the amount comes forward annually. The Southern Methodist Mission has subscribed the amount on the field by most generous subscription of missionaries. The Northern Methodist Mission and Southern Presbyterian Mission have from time to time been able to make substantial contributions from money available on the field, for example this year ¥ 250 has been received from the W. F. M. S.

The Salvation Army reports the work of the Home as follows: "The past year has been a happy one both for the girls and for those caring for them. Daily classes have been held in Japanese and Korean reading and writing and in Hanmon. All the girls can now read



## THE SOCIAL SERVICE COMMITTEE:

and write both Korean and Japanese. Progress in things spiritual has also been made. Regular Bible classes have been held daily. Out of the girls who have passed through the Home seven have definitely accepted Christ. The industrial side of things has gone steadily on. All of the girls have taken part in the sewing, knitting, dress and shirt making. Custom is steadily growing. The income from industries amounted to ¥ 640. The number of girls who have passed through the Home in the year is 14 of whom 9 are at present inmates. Particulars about them are as follows. Two were from geesang schools; five were cast off wives; two were concubines; two were beggars taken off the streets; one had been sold to pay a family debt, found in a house of low fame, was bought out and sent to the home; two other girls had fallen into trouble and were admitted. Of those who have left one returned to parents, one went to school; one to a factory to earn her living, two had to

be expelled. The report gives evidence of a useful work of rescue and rehabilitation but if the special function for which the Home was primarily built is to be more fully realised it is necessary that more active means be taken to make the helpfulness of the Home available to women who are being held many of them as virtual prisoners.

The Salvation Army financial statement shows a total expenditure of ¥ 2,752.90. This has been met in part by income from industries and by the contribution of the Canadian Mission which was paid direct to the S. A. A balance of ¥ 1,291.28 remains to be paid. After the Social Service Committee pays this amount from money held for them by Mr. Genso, there remains a balance of ¥ 1,015.84 for the coming year. In addition Mr. Genso reports that since his financial statement was submitted the sum of ¥ 250 from the W. F. M. S., already referred to in the body of our report, has been received.

## Findings of the Federal Council Conference

### Report of the Committee

We make the following recommendations:

1. That the Council, recognising the urgent need of definite courses and textbooks for Bible study in our schools, appoint a committee to prepare a graded Bible Study Course and to take steps towards the preparation of textbooks for the same; and that this committee consist of Mr. Koons, Mr. Appenzeller and Miss Nichols, with an equal number of Koreans to be co-opted by them, the committee to report to next meeting of Council.
2. That the Council urge the management of our Mission Schools to make every effort to ensure that Bible teaching and worship hold an honoured and very prominent place in the school life and work; and to make every effort to bring the teaching and worship into line with the practical needs of present day students; also, if possible, to arrange for at least three periods of Bible Study a week in each class.

3. That individual missionaries, especially in student centres, be urged to take every opportunity of getting personal contacts with students (in such ways as by English Bible classes, music or social intercourse); also that it be suggested to missions that, in making assignments of work, steps be taken to have this kind of work done.

4. That, in view of the great opportunity and need for extending Christian influences among students, the Council appoint a committee consisting of a representative from each mission, the members of this committee to take opportunities of having the whole question of work among students discussed this year in their own missions, and to report at the next meeting of the Council.

5. That the question of establishing Hostels be referred to the above Committee on Student Work for consideration and report.

F. M. CUNNINGHAM.



# Ministerial Training

H. NAMKUNG, PH.D.

**Y**OU MISSIONARIES have started a wonderful work in this land, as no one can deny. The way the Church was founded is truly marvelous. The Christian Church in Korea was founded on firm ground, that is on a scriptural basis. I remember that I spoke of this at the World Sunday School Convention held at Glasgow in 1924. I said that the Korean Church is very much like that of Scotland because many of the senior missionaries, who had founded the Church in Korea, were of Scottish stock. This statement was applauded by the audience. The Church was taught and trained strictly on scriptural lines. Absolutely there is no room for heresy, for which fact I bow my head low, and pay profound respect to those early leaders of the Church. It has been said that the Korean Christians are a little narrow in interpreting the Scriptures as they were taught by the missionaries. Thank God that they are so. The water flowing from the upper river is more fresh and healthful to men than the sea which receives all sorts of streams. It is especially important to young Christians, or rather new converts, to be thus trained.

The Korean Church was taught upon three fundamental principles: self-government, self-support, self-propagation, which I am fully convinced, are sound principles. All missionary effort must aim at them and all mission fields should conform to these principles, and finally all Churches should be independent. But as far as my judgment goes, I am afraid the principle of self-support was enforced in the Korean Church a little too strongly. Unfortunately the present economic situation of the land vindicates this opinion more than ever before. The whole country is financially bankrupt. Hundreds of people are driven out of the land every day. It is tremendously difficult for the Church to raise enough money to

meet the demands of the work.

I dare say that Koreans are liberal people, and Korean Church workers are full of the spirit of sacrifice, which, I am sure, gives no small stimulus to the world-wide Church to-day. Koreans are doing all they can. The giving of the widow's mite is a reality in the Korean Church. The Church has been started, and yet the great unfinished task of our Lord Jesus Christ lies still before us. This Church must be growing and this precious work must be continued, but what can we do? Where is the plan? We have a proverb: "Where there is no skin, there could be no hair growing." A baby a year old should be weaned, but must be fed with some other nourishing food, or his life will be endangered. Some one may say: "You have money, you have good crops. You must look after your own affairs." Yes, that is the principle. But sometimes the principle does not work well. A year old baby should be taken care of by somebody else. This is still more necessary when his health is not very good.

Dear friends, don't misunderstand me. I don't mean to suggest that your missions should pay all the salaries of the Korean Church workers. That would be impossible. But I do hope that there may be some consideration of the situation, and that some help may be given to the Church to enable her to go her own way. True, this year we have good crops in some parts of the north-western section of the country, but we should not overlook the fact that even in that section the crops have been damaged in many places by recent hail, and in the three great provinces of the south, the granary of Korea, there is a failure of the crops. Though a farmer may have a fairly good crop, the few bags of rice or millet that he reaps will not be sufficient for him to pay



his debts. You itinerating missionaries are familiar with the daily life of the Koreans, and you can not deny that my word is true. One must speak what he believes, and do what he thinks. It is hard for a man to change his convictions. Some of you think that this very policy is absolutely the right thing; so you were enforcing it and are still enforcing it. But such a policy must be applied wisely, according to the condition of the people, and the circumstances of the time. I am sorry if I have said a little too much on this point.

Let me now speak on ministerial training. Some time ago last spring Dr. Clark of Siam came to Pyongyang and gave us a little talk in our seminary. He himself was a seminary professor in Siam and he told us that at first he could not get any young men for the ministry; so it was natural for him to get a few men from the missionary houses, that is, their cooks, outside men, etc. He sent these men to the seminary and trained them for the ministry. What was the result? They went out to the people as soon as they finished their course in the seminary, and preached the gospel for a few months or a few weeks, but their equipment was too meager and was soon exhausted, so they were obliged to give up the work. So he changed the plan and raised the standard of the seminary and got some fine young people for the ministry and it works better.

Some time ago a dear friend of mine, who is teaching in one of our seminaries over in America, wrote me this: "It seems to me that men entering the seminary in our country will meet more pressing demands than ever before. More of scholarship and saintliness of character combined, which, as you know, is no easy thing to live in the same head and heart. I personally am taking a course leading to the Doctorate in philosophy. I have always wanted to do the work for a Ph. D. degree. The requirements rise for Teachers as well as students." I think we are facing the same problem in this land. I do not know very much about other seminaries, but I know a

little about our own institution in which I am teaching. We have changed our plans very often. We have changed our curriculum very many times. We have raised our standard many, many times, yet I am afraid that our modern graduates in general are not very much better than our older ones. Do you know why?

The condition of Korea was greatly different from that of Siam. Korea was a country which wanted a true religion for a long time. Christianity came into this land just in time. Some ambitious young men and bright scholars came into the Church at the beginning, and these men became the leaders of the Church. I may mention some of these men: the late Rev. Choi Pyeng-heun of the Methodist Church, Pastors Kil of Pyeng Yang, Ryang of Sunchun and many others were the genius of the time and saints in the Church. Their personality and scholarship and their deep spirituality are far better than some of the college graduates today. These men were not only leaders in the Church, but leaders of the nation at the time. People looked up to them and paid high respect to them. They listened to what they said, they followed where they led. But what has happened now? There are probably more scholars outside than inside the Church. The people have got general education. They have more general information than formerly. Moreover all kinds of streams of thought disturb their minds.

The phenomena of the world are more complex to them. Now in the Church in this land we need men of more scholarship and saintliness of character, otherwise the people will not hear them. This is the reason why I suggest to our faculty to have two different curricula in the seminary: a higher course for the advanced class to supply the pulpit of the city Churches and a lower one to train the ordinary preachers for rural districts. The Union Seminary of Richmond, Virginia, has this system. One course for a degree and the other a course in the English Bible. What



we need is more quality than quantity. I think it is no use to train so many men and put a cheap product on the market. We turn out some twenty or less graduates every year, but I am sorry to see that a good number of them have, so far, not been called by any church. Of course, this failure to get calls may not be due to any lack in their personality or scholarship, but may be the result of over production.

I hear that the Methodist Seminary has started a new plan this year and accepts only high school graduates for entrance. It sounds good, but I wonder whether that system will work well. It may give a church for the ministry to some of the boys of well-to-do families, but it will drop poor people entirely. It costs 1,500 yen to graduate a boy or a girl from the high school. There is absolutely no room for the poor class of people in the high school. And we also ought to remember that genius is not exclusively found in rich families. On the other hand, in our seminary we have raised the entrance standard as high as that of other seminaries. That is high school grade or its equivalents, but the trouble is to determine so-called equivalents. We should be a little more careful as to entrance examinations. Worst of all, as regards scholarship, are those who are entering through the gate of the Bible Institutes. Most of this class of people are the ones who have not a better chance. I don't mean to cut these people out entirely from the ministry because there may be some consecrated people among them. But it would be better to have two different schools in the seminary, one for this kind of people to be trained as rural workers, and the other for city pastors.

While we raise the standard of the students we should also be careful to organize the faculty a little more systematically, and it may not be bad to add a few more Korean professors on the faculty of the theological seminaries. In our seminary the faculty has been pretty well organized and each member has his own chair, but sometimes we have too much shift-

ing. This is an inevitable matter because of foreign professors. Every one of them will go on their regular furlough and sometimes some of them could not come back in time. In such case the schedule must be changed entirely and some course must be dropped wholly for a time. If we have at least some Korean assistant teachers under foreign professors a lot of trouble will be saved.

One may say you will have too many professors. What are you going to do with them? Why friends, haven't we enough work to do? What about the Bible revision? What about the making of commentaries? What about other literary work? So far as I have examined our Korean version there are plenty of errors in both Old and New Testaments. This is one of the pressing needs of the day. You have Bible Revising Committee of Old and New Testaments. How far have they worked? Very slowly. Dr. Baird is spending his whole time on it I suppose, but he has not gone very far. I tell you my dear friends, it will take ten years to finish the work of the Old Testament if we don't take some other steps. I don't know anything about the New Testament work. It may probably to take another ten or twenty years to finish it.

I am one of the revising committee of Old Testament but I am sorry to say I was able neither to do anything last year nor can I do much this year as my work is piled up. You asked me to write commentaries. Yes, this is also one of the urgent works to be done. There could not be a better plan than to assign the work to the seminary professors. Moreover it is the demand of the Church that most of these commentaries should be written by the hand of Koreans. I wonder how much work has been done by the Korean professors in the Methodist Seminary? I confess myself that I have not been able to touch this work though I tried hard to do it. I believe that there are many other able men and women beside the professors of the seminaries who can under-



## MINISTERIAL TRAINING

take such work, and I do hope some real good works will be produced by them.

This is one of the most important tasks, to be done, if you increase the number of Korean professors in the Theological Seminaries it will be possible to do the work. They will not have an easy good time. Some may say that this is an entirely different matter. The Bible Revision work belongs to the Bible Society the and making of Commentaries is the work of the Christian Literature Society and not to the professors of the seminaries. You do just your own work. But I tell you this work has got to be done some day, sooner or later. I don't care by whom this work is to be done, but I want to see it done quickly because the Church needs a revised version and commentaries very badly. People will have intelligent faith only after such work is done.

We should also compile some text books for the seminary students. It is our shame that we have not many good text books in the seminaries. Forty years have passed since the Church was established in this land, yet there are neither many readable books in the Church nor satisfactory text books published. Do you realize that these are the facts? I hope you do. By this statement I do not minimize the work of the Bible Society nor depreciate the valuable work being done by the Christian Literature Society. We deeply appreciate the valuable service rendered to our Korean Church by these two institutions. May the Lord richly bless them to continue their valuable service for the extension of the Lord's work in this land.

Some one again might say that it is good to have many Korean professors in the Theological Seminaries, but where is the money? How can we raise the funds for it? This is a reasonable question, a pretty hard question to be answered. But I ask you a question. Do you believe that it is an important and a pressing need of the day? If you realize that these things have got to be done, then, I believe, there will be no question. Isn't there any possible way to solve this problem? If you

realize it as a pressing need, then I suggest and believe that it will be better to have each mission, including the Korean Churches, to undertake one Korean professor each in the Theological Seminaries.

I believe that there is a good possibility on this proposition and I am sure that the Korean Churches will be glad to undertake their share on this great task. If we do so all the difficulties will be settled and more effective work will be carried on for the glory of our Lord Jesus Christ. You will not win very many people for Christ by means of street preaching though I do not depreciate this method. What we need is to train some high class Christian workers who are able to meet the demands of the people and in order to fulfil this a better teaching force is demanded. I fully agree with some of you that Church work should be done by men of right hearts and not merely good heads. That is an unchangable principle, but wouldn't it be better to train both, if we can?

In this connection may I add a few words on leadership training by means of sending some hopeful young men and women to America or Europe. Dear friends, now I want you to open your eyes a little more largely and catch a wider vision. Do not be afraid to send young people to foreign countries! The question is not of sending them but of selecting the right men and women. If you send the right kind of men, they will bring more benefit to the Church and certainly will not hurt the cause of Christ. Very frequently I have heard that "we missionaries have not come to this country to teach the people English, but to preach the gospel." Yes, that is true in principle. We all agree to that great principle. There is no question about it. But if you were to teach some of your fine young-men and women English or send them over to America or Europe and train them under your influence, they would be better pastors, better medical men, better school teachers. Wouldn't they? Please show more sympathy to those who are trying to go to foreign coun-



tries for further study, and try to help them as far as you can. Train them under your influence, again I say, and help them to work in the Church if you can. I think this is the unanimous voice of the Church in Korea today.

The Church needs leaders, many qualified leaders, qualified in both head as well as heart. This is the problem we are facing. This is the task you and I are going to fulfil for the Lord Jesus Christ.

## Report on Evangelistic Work in Connection with the Exhibition

Your Committee conferred with a committee appointed by the Federation of Christian Workers in Seoul to arrange for the carrying on of this campaign. A tabernacle has been erected on the street leading up to the Government-General and to the Exhibition and preaching services are being held twice daily and literature is being distributed. Most appreciative mention should be made of the fact that the initiative in this work was undertaken by the Korean workers and the arrangements for pulpit supply and for other activities are being made entirely by the Executive Committee of the Federation of Christian Workers. The estimated cost of the campaign is sixteen hundred Yen, without an estimate for tracts, and your Committee asked the Treasurer of the Federal Council to turn over to Mr. Koons, the Treasurer of the Evangelistic Campaign Fund, the sum of three hundred yen that was voted for this purpose last year.

The tabernacle is not as satisfactory as it was planned to be but your Committee does not intend to taken up time in telling of the difficulties or disappointments in this connection. We do believe that the meetings will be productive of much good.

HUGH MILLER.

## Notes and Personals

### Australian Presbyterian Mission

#### *New Arrivals*

Rev. and Mrs. F. I. Borland, Chinju.

#### *Returned from Furlough*

Miss F. L. Clerke, Fusanchin.

Miss G. Napier, Chinju.

Rev. and Mrs. G. Anderson and children, Fusanchin.

#### *Left on Furlough*

Miss Alexander, Fusanchin.

#### *Resigned to be Married*

Miss Dixon, Chinju.

### Southern Presbyterian Mission

#### *Left on Furlough*

Dr. and Mrs. L. L. Boggs, Chunju.

Dr. and Mrs. R. T. Coit and children, Soonchun.

### Northern Presbyterian Mission

#### *Returned to Korea*

J. W. Hirst, M. D. to Seoul.

Rev. and Mrs. N. C. Whitmore to Seoul.

### Northern Methodist Mission

Dr. and Mrs. C. S. Deming have removed to Harbin for work with the Koreans in Manchuria.

**FOR SALE.**—Double-barrelled Shot Gun, 16 gauge; weight 6½lbs. Automatic ejectors; leather case. Price ₩100. Address "Amcon," in care of J. H. Morris, Teido, Seoul.



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Jubilee Adam in round tin.

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十月廿六日

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